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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil man" (PROV. 2: 10-12).

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NINETY-FOURTH ANNUAL GENERAL CONFERENCE.

(*Continued from page 327*).

THE fourth session of general conference convened Saturday afternoon, April 5th. The meeting commenced by the congregation's singing, "O, Ye Mountains High." Invocation was offered by President Hugh J. Cannon of Liberty stake. President Heber J. Grant presided, and in opening the meeting remarked on the number in attendance who could not be seated. Never before had there been so many present at week-day sessions, he said. President Grant announced that speech amplifiers had been installed in the Assembly hall for the benefit of those who could not be accommodated in the Tabernacle.

Elder James E. Talmage was the first speaker. He dwelt on the divinity of the work of the Church of Jesus Christ of Latter-day Saints. He declared a church must be connected with the source of power, which is God. "Once," said Elder Talmage, "I had occasion to visit the salesroom of an electric establishment where were displayed many beautiful fixtures. But when I touched the button, there was no light, no power."

Explaining, the manager of the establishment said the fixtures were not connected up. They were for show.

Elder Talmage said men establish institutions. They may even establish churches, as there is no patent on the name. But, quoting from Paul, he declared: "Beware of the form of godliness without the power thereof."

Men may change their creeds and they may preach them, and be justified, Elder Talmage said. But in the strongest terms he condemned those who without authority, speak in the name of the Lord Jesus Christ.

The Savior instructed His apostles as to the very words they

were to use in baptizing in His name, said the speaker. That does not give modern ministers this power. This power must be conferred on a man before he can use it, he said.

Elder Talmage testified that it has been conferred on men, through the Church of Jesus Christ of Latter-day Saints. "Thank God I belong to a Church that is connected up," he concluded.

Elder J. Golden Kimball of the First Seven Presidents of Seventy spoke on the value of the Holy Spirit. Latter-day Saints, he said, do not assemble to receive words, but to be blessed with spiritual enlightenment.

"I have doubts about myself and about others, but I have no doubts about this great work of God," he said. "We all need the guiding Spirit, the same guiding Spirit that our Elders have." Elder Kimball declared that greater than any revelation or vision is that "still small voice." In conclusion, he bore testimony to the truth of the Gospel.

President Joseph Quinney, Jr., of the Canadian mission, said he stood before the largest audience of his life. He began by asking aid of the Spirit of God. Like the other speakers, he declared that it is the Spirit that guides the people and the power of revelation that makes the Church able to save mankind. His moments of greatest joy and peace, he said, are when he has, through humility and prayer, drawn near to God through the medium of His Spirit.

President John H. Taylor of the Northern States mission was the next speaker. He said a spirit of tolerance, kindness and good-will toward the Latter-day Saints is growing. There will always be many to show intolerance, he said, but it is encouraging to find many to praise.

President Brigham S. Young of the Northwestern States mission told of the work on the Indian reservation of the Northwest. When Elder Melvin J. Ballard was president of that mission, said Elder Young, an Indian school was established and it has continued to grow and prosper and has won praise from federal authorities.

Elder Young urged home people to remember the Elders in the field. Their lives are an example to the world, he declared, and their upright character and their faithful work make them loved by mission presidents.

President Brigham H. Roberts of the Eastern States mission said, "You have heard from many lands, and I am wondering what message I can bring to you from the east." The mission and the work is healthy and prospering, he said, but this is not the message.

He then proceeded to tell of the new meaning of the message that originated in Cumorah's hill in New York. It was at Palmyra that the Prophet Joseph Smith first read the passage of Scripture beginning: "if any of you lack wisdom, let him ask of God," the speaker said.

He told of the controversies raging in the churches at that time over such questions as predestination and infant damnation. Those questions have long ceased to interest church people, he said.

Elder Roberts then came to the new question that is dividing the churches—the question which concerns the divinity of Christ. He quoted from speeches of the Rev. Percy S. Grant of New York, who, he declared, not only attacks the words of the first apostles, but the authenticity of the New Testament.

The Latter-day Saints have been given from Cumorah's hill the Book of Mormon, the Pearl of Great Price and the new revelation which establish the divinity of Jesus, His divine birth and the truth of the New Testament, Elder Roberts said.

"Our mission, then," he declared, "is to stem the tide of unbelief so that when He comes He shall find faith. He will find faith because in these last days, He has established the foundation of faith."

During the session, Melba Condie and Rolfe Pratt sang the duet, "Love Divine"; David Cook sang a baritone solo, "The Plains of Peace." Organist Edward P. Kimball accompanied on the organ.

As the closing hymn, the congregation and the choir sang, "Now Let Us Rejoice." President Oliver H. Budge of Logan stake pronounced the benediction.

(TO BE CONTINUED).

HOW TO BEGIN TEMPLE WORK.

D. M. McALLISTER.

IN beginning the very important and essential work connected with temple ordinances, it is manifestly desirable that it should be done properly and correctly. The foundation of it is the preparation of the record, which should contain sufficient information to identify each of the individuals named therein. The great importance of the record is explained in section 128 of the Doctrine and Covenants, wherein it is stated that "Whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged." Also, "And as the records on earth in relation to your dead, *which are truly made out*, so also are the records in heaven."

There should be someone appointed in every Latter-day Saint family to compile and properly record the genealogies of all for whom it is the duty of the family representatives to have temple ordinances performed. It is advised that one of the younger members of the family should be selected for that purpose, especially if it is likely to be an extensive record, and that he or

she should have some qualifications for the position, such as nice, legible penmanship, be interested in the work, habitually accurate, and willing to follow the instructions that will produce efficiency in the important calling.

This family genealogical secretary must be provided with a genealogical lesson book, a genealogical pencil record, the family record of temple work for the dead, stationery for correspondence, etc.

It is the duty of the genealogical secretary to gather all the information that is possible to be obtained concerning the families and the individuals for whom the temple ordinances are to be performed, belonging to the lines which the family represents. This information is to be grouped in the record of the respective families of each of the four lines that the heir is entitled to incorporate in the records. Those four lines are his direct ancestors, bearing the *surnames* of his father's father and mother, and his mother's father and mother. It is recommended that separate record books be provided for each one of the four lines.

From the verbal information, or written memorandums that the secretary procures from various members of the family, by personal interviews or by correspondence, he should be able to arrange the individual names and genealogies according to the respective family groups to which they belong. That is to be done by him in the genealogical pencil record; father, mother and children of each family in consecutive order, in accordance with the plan explained in the lesson book. When the members of a family group are thus entered, a line is to be left blank before entering another family.

In addition to the information of that character which the secretary may be able to secure, by personal interviews or correspondence, he should be given access to all documents or books, family Bible records, etc., that furnish names and genealogies available for the purpose in view. Also, he should write to all known relatives who may be able to impart any information concerning families or individuals whom it is desired to include in the compilation. All that is obtained from those various sources is to be entered, as before stated, in the genealogical pencil record.

When all the genealogical information that has been procured has been properly compiled in the pencil record, it should then be transcribed in ink, into the record book of temple work for the dead, in the form shown and described in that book. From that record the secretary should prepare the lists that are needed to be presented in the temple, for the respective ordinances that are to be performed there. These lists, or memorandum slips, are to be returned to the secretary after the ordinances are performed, and he has to enter the dates thereof in the family record, against the names of those who have been officiated for.

It seldom happens that any individual, or family in the Church, can complete a genealogical pedigree from his or its own investigations, only for a very few generations. To aid all such in extending the scope of their search for what they desire, the Genealogical Society of Utah has been instituted under direction of the Presidency of the Church. That organization has acquired excellent facilities to help those who need, or desire to obtain genealogical information concerning their relatives. There is on file, in the library of the Society, index cards showing the *surnames* of families for whom ordinance work has been done, or is intended to be done in the Latter-day Saint temples, together with the names and addresses of those engaged in, or interested in the temple work for families bearing the same surnames inscribed on the cards. By reference to the cards referred to, it is possible for families of the same surnames to compare their lists of names, and mutually join in the temple work without infringing on each other's branches of the respective families. This arrangement assists in preventing duplication of the sacred work in behalf of any individuals in the family lines, a matter that needs to be carefully guarded against by all who are engaged therein.

All who need assistance in procuring genealogical information will find it to their advantage to become members of the Society. The library—47 E. So. Temple St., Salt Lake City—contains now (1924) over seven thousand volumes of genealogies and pedigrees, embracing millions of names of persons who resided in various countries and localities. The members of the Society may copy from these books the genealogies of individuals in whom they are specially interested.

It happens sometimes that the searcher in the library is fortunate enough to find books, or manuscripts, issued from localities where his ancestors resided, and, in some instances, has been able to ascertain his exact relationship to the individual named therein. It is most desirable, of course, that relationship should be ascertained and designated, but it is permissible to register, in the family record for temple work, the names and genealogies of all individuals bearing the family surname who resided in the localities where the ancestors lived.

If no books or manuscripts are found in the library containing names of your relatives, or whose surnames indicate that they may be such, the secretary of the Society may be consulted with in regard to what may otherwise be done to assist in procuring the desired information.

When you find yourself, as I dare say you sometimes do, overpowered as it were by melancholy, the best way is to go out and do something kind to somebody or other.—Keble.

TEXAS EDITOR PAYS TRIBUTE TO SALT LAKE CITY.

"SALT Lake is one of the most substantially built cities in America, and stands a monument to leadership. That Brigham Young and his little band of home-seeking followers should have founded a city in this most strategic location is one of the marvels of the age."

These were among the comments of M. E. Tracy, editor of the Houston *Chronicle*, and chairman of the city planning commission of Houston, Texas, after a three-day visit to Salt Lake, enroute home from the recent city planning convention in Los Angeles.

"Most cities are built according to the traditions of their founders." Mr Tracy said. "Salt Lake is like that. I knew before I ever came here that your streets were broad and straight. I knew about the Temple and the Tabernacle and the tradition of the city, but still I was surprised that Salt Lake is so well built. Not only are the business buildings substantial, but the residences are built with the idea that they will be permanent homes, because it was a home-seeking people that supplied vision in constructing the city."

Mr. Tracy paid tribute to Brigham Young as one of the great outstanding characters of the country. Great men are characterized by an inherent understanding of nature, he said. Only a few times in history has the vision Brigham Young displayed in selecting that spot for a city been paralleled. He said not one leader in a thousand under similar circumstances would have stopped there in a search for new homes.

"Establishment of Salt Lake in 1847, by that little band of exiles, is one of the wonders of the development of western civilization," he said. "They took the only chance there was in a thousand to survive and made a big success of it."

With Great Salt Lake at the front door and the beautiful Wasatch mountains at the back, with fertile valleys on either side, Salt Lake City, the central spot of the intermountain west, has one of the choice locations in the world, in the opinion of Mr. Tracy,

"This," he said, "is one of the greatest evidences of the vision and greatness of its founder, Brigham Young."

While in Salt Lake City, Mr. Tracy and Mr. G. W. Cottingham, news editor of the *Chronicle*, who is accompanying him, were guests of Mayor C. Clarence Neslen. They toured the city and the nearby points of interest, including a visit to the Utah Copper mines at Bingham. Before leaving, they added a tribute to Salt Lake's hospitality.—*Deseret News.*

To see what is right and not to do it, is a want of courage.—CONFUCIUS.

POINTERS.

An efficient boss attracts efficient workmen.

In killing time, you often slay an opportunity.

To get up in the world, you must get down to work.

All men are created equal—to something.

Hard knocks are good for a man—unless he is doing the knocking.

Square up, and your creditors won't be coming round.

What you don't know, someone else is getting paid for knowing.

If you do things with snap, you may, in time get that kind of job.—*Boston Transcript.*

HAMLET'S SOLILOQUY.

To be, or not to be: that is the question:
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And by opposing end them. To die: to sleep:
No more; and by a sleep to say we end
The heartache and the thousand natural shocks
That flesh is heir to—'tis a consummation
Devoutly to be wished. To die, to sleep;
To sleep: perchance to dream: ay, there's the rub:
For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause: there's the respect
That makes calamity of so long life;
For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of despised love, the law's delay,
The insolence of office and the spurns
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin? who would fardels bear,
To grunt and sweat under a weary life,
But that the dread of something after death,
The undiscovered country from whose bourn
No traveler returns, puzzles the will
And makes us rather bear those ills we have
Than fly to others that we know not of?
Thus conscience does make cowards of us all;
And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought,
And enterprises of great pith and moment
With this regard their currents turn awry,
And lose the name of action.

Shakespeare.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, MAY 29, 1924.

EDITORIAL:

THE DARKNESS OF PSEUDO-CHRISTIANITY.

IN Volume 2 of *Harmsworth's History of the World* appears "a notorious Chinese cartoon" that illustrated at the time of its publication the Chinese conception of Christian missionaries. It was drawn by a native artist, and depicts the missionaries in the act of gouging out the eyes of a convert whom two of them hold in a stretched-out position on a table.

What a fiendish accusation to make against men who were prompted only by desires to do good to their accusers! How black the blindness, how heathenish the suspicion of the man who circulated such a wicked calumny against the early missionaries in China! There isn't an intelligent person in all Christendom who does not know how grossly the cartoonist wronged the European preachers.

We have no record that the missionaries sued the man for libel or had him arrested for defamation of character. Like the Master whom they professed to follow, they forgave him for his infamous deed and trusted to time, education and the Spirit of Truth to vindicate them. But, as ignorant minds are as susceptible to slander as gas is to fire, that base, malicious slander undoubtedly misled millions of ignorant and uninformed Chinese, whose minds were thereby poisoned by the venemous thought and pen of a suspicious individual.

That incident is repeating itself in Great Britain to-day—in civilized, justice-loving Great Britain! It seems inconceivable, but it is true! A writer, whose name at present is unworthy to appear in these pages, has written against the Elders of the Church of Jesus Christ pages of cartoons as infamous and murderous as that drawn by the Chinese against the missionaries to China.

The foundation for these infamies is as bottomless as it was for that of the gouging out of the eyes of Chinese Christian converts. But once in print, such falsehoods, "over the world's diameter, as level as the canon to its blank, transport their poisoned shot."

Professing Christian ministers are not surprised to find in pagan

nations, minds darkened by suspicion and superstition; but who expects to find such among ministers themselves!

The other day in Wolverhampton, England, two missionaries of the Church of Jesus Christ were about to open religious service in the branch hall. A local preacher, approaching Elder Lloyd who was greeting friends and visitors, said:

"May I come in?"

"Certainly," replied the Elder, extending his hand.

Refusing the proffered courtesy, the minister said gruffly:

"I haven't come to shake hands with you."

"O, very well," said Elder Lloyd cordially.

Elder Price, seeing the preacher enter the hall, advanced to meet him and, not knowing what had happened in the vestibule, extended his hand in greeting.

To him also was given the icy remark:

"I'm not here to shake hands with you. I've come to learn who you are."

"Alright, take a seat," said the somewhat surprised Elder.

With sneering contempt, the preacher sat through the service. At the conclusion, he again refused to shake hands; and when one of the young men said: "Well, let us at least not part enemies," this would-be Christian minister broke forth in poisonous invectives, falsely accusing the Elders not only of sinister but of immoral purposes!

What a wicked accusation to make against men who are prompted only by the desire to do good to their accusers! How black the blindness, how heathenish the suspicion of either the man or the minister who will circulate such a wicked calumny against young men who are sincere servants of Christ!

And the tragedy of it is that such defamers are firing the minds of the ignorant and the uninformed, who, but for their fear of the law, would persecute God's servants to-day with as much fanatic and murderous zeal as did the persecutors of the Apostles of Christ nineteen hundred years ago!

"He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

As long as this darkness hangs like a pall over the minds of writers, ministers and millions of honest, but misguided people, the missionaries of the Church of Christ, now nicknamed "Mormon" Elders, must continue with unabated efforts to dissipate it.

If we can but remain true to the ideals of our Lord and Savior, and *practise* the principles of His Gospel as restored in the Nineteenth Century, the calumnious falsehoods now being broadcasted against the Church will some day appear to all honest people as black as are some of the hearts that breed them, and as scurrilous as the tongues that tell them.

David O. McKay.

ILLUSTRATED LECTURE TO BE GIVEN IN BRANCHES.

ARRANGEMENTS have been made for giving, in several branches of each conference of the British mission, an illustrated lecture on the story of "Mormonism." The presentation of the lecture occupies a pleasant one and one-half hours, and includes over two hundred views depicting the early history of the Church, the arduous struggles of the Pioneers to reclaim a barren desert, and the present-day attests, in the way of office buildings, comfortable homes, bounteous farms and thriving factories, to the fruits of so-called "Mormonism" and to the vision and the industry of its adherents.

Elder Karl P. Weiler of the London conference has been appointed to this special work. He is eminently fitted for the position, having had considerable experience as a public speaker and lecturer, and being fully conversant with Utah's development.

Saints and Elders are urged, when the lecture is presented in their branch, to invite friends and others who are interested to avail themselves of this opportunity of becoming acquainted with facts about Utah, Salt Lake City and the "Mormons."

MINUTES OF THE FREE STATE CONFERENCE.

THE first annual Free State conference convened at Dublin, Sunday, the 11th inst. There were in attendance: President David O. McKay and Elders David W. Goddard and John Walsh from Liverpool; President Marcellus R. Clark and Elders Kenneth A. Curtis, Ernest J. Johnson and George A. Baker and Sister Maude E. Johnson of the Ulster conference; Elder Scott S. McCune of the Sheffield conference; and President Benjamin R. Birchall and all the traveling Elders of the Free State conference. President McKay presided over and President Birchall conducted the various sessions.

The Sunday-school session commenced at 11 a.m. The opening song was "Haste to the Sunday-school." Prayer was offered by Brother Christian Steele, Jr. "Again We Meet Around the Board" was sung as the sacramental hymn. The sacrament gem was given by Eileen and Ernie Herterich of the Primary class. The sacrament was administered by Elders Walter H. Allington and O. David Merrill, assisted by Brothers Fred Horlacher and George Mogerley. Harold Mogerley and Fred Herterich of the Primary class led the concert recitation.

President Birchall extended a welcome to those in attendance, and made a few introductory remarks concerning Mother's Day, which is observed throughout the United States and in many of the foreign missions of the Church on the second Sunday in May.

An appropriate program was rendered by the Sunday-school pupils. Those taking part were: Gertrude, Fred and Kathleen Horlacher; Fred and Bertha Benlah; Fred, George and Harold Mogerley; Charles, Fred, Ernie, Eileen and George Herterich; and Mande and Gilbert Retz. White carnations were distributed to the mothers by Kathleen Horlacher.

Sister Laura Steele rendered a solo, "That Wonderful Mother of Mine."

President McKay then introduced Elder John Walsh as the seventy-two-year-old son of a mother who recently celebrated her ninety-fifth birthday.

Elder Walsh told of his mother's courage and unwavering determination as a handcart pioneer, which qualities she still possesses. He related how his mother who lost her husband and a son through exposure and other hardships on the first half of the journey from Iowa City to the Rocky Mountains, was accidentally left behind by the company as they broke camp one morning. But the mother knelt in the snow, pressing her two babes to her bosom to shield them from the cold as best she could, and prayed for help. In answer to her prayer, a member of the advancing company was miraculously halted. He returned for the mother and her children.

A solo, "My Mother," was rendered by Elder George A. Baker.

President McKay addressed the meeting. He showed that motherhood consists of three things: bearing children, rearing children, loving children. From the standpoint of true motherhood, he said, the first is the least important. A woman who has been denied the privilege of bearing children, yet who rears other women's children and loves them dearly, is verily a true mother. President McKay declared that no one comes so near the divine act of creation as does the mother. He said a true Latter-day Saint man is a true husband and a good father; he teaches his children the Gospel of Christ. President McKay concluded by reading Edgar A. Guest's tribute to mother, "Mother's Way."

President Birchall explained that the Gospel teaches one to love one's God and also one's mother. He stated that a person can honor his dead mother by having her temple work done.

A solo, "Little Mother of Mine," was rendered by Elder David W. Goddard.

The closing song was, "Home Sweet Home." Brother Christian Steele, Sr., pronounced the benediction.

The second session convened at 3 p.m., by the congregation's singing, "O, My Father." The invocation was offered by Brother George Retz. The second hymn was, "We Thank Thee, O God, For a Prophet."

President Birchall presented the general, the mission and the

conference authorities. They were unanimously sustained by the conference.

Elder O. David Merrill, the first speaker, told of some of the evil effects of procrastinating the time of repentance.

Elder George A. Baker related how those of the Nephites who honored their fathers and their mothers were prosperous and happy, while those who did not were brought to destruction.

Elder Kenneth A. Curtis briefly discussed the restoration of the Gospel.

Sisters Lisette and Bertha Beulah sang a duet, "In Heavenly Love Abiding."

Elder Scott S. McCune paid tribute to Lucy Mack Smith, the mother of the Prophet Joseph Smith, as a mother who remained true to her charge, although she was called upon to make heavy sacrifices. Elder McCune showed that conflicts between religion and science are due to an inadequate understanding of the true principles of religion. He explained the purpose of the creation of the world.

Elder Ernest J. Johnson said that obedience is the first law of heaven, and that order follows as a result of obedience to divine laws.

Sister Maude E. Johnson related some of the hardships which her grandmother underwent while making the trip from England to the mountains of Western America.

Elder David W. Goddard stated that Mother's Day is now observed by the Latter-day Saints throughout the mission. He quoted Abraham Lincoln, "All that I am, all that I hope to be—I owe to my angel mother." Elder Goddard said that the statement "All that we are, or shall become, we owe to our Father in heaven," applies to everyone who lives on the earth. The speaker discussed the fall and the redemption of man.

The session closed by the congregation's singing, "Try It Again." Prayer was spoken by Brother Henry Mogerley.

Immediately following the afternoon session, an officers and teachers meeting convened. President McKay emphasized the importance of testimony meetings and of fasting. He quoted statistics to prove that if the world would observe the principle of fast offerings, the present conditions of poverty and distress could be alleviated. He stressed the responsibility that the Latter-day Saints are charged with—that of putting the Gospel before the people of the world.

The concluding session commenced at 7:15 p.m., by the congregation's singing, "Sowing." Invocation was spoken by Brother Herman Horlacher. The second song was, "How Firm a Foundation."

President Marcellus R. Clark, the first speaker, explained that the Gospel is the greatest factor in the world for assisting a mother to properly rear her children.

A vocal solo, "My Task," was rendered by Sister Ena Birchall.

Elder Walter H. Allington said that the term, "new birth," really means baptism by immersion and the laying on of hands for the gift of the Holy Ghost by those who have been properly commissioned to perform those ordinances.

Brother Gilbert Retz rendered a violin solo.

Elder John Walsh said that the Sunday-school is one of the greatest of powers for bringing good into the world. He related some of the experiences of the pioneers.

Elder David W. Goddard rendered a vocal solo, "Savior of the World."

President McKay, the final speaker, took as his text the words of Zacchæus to the Savior: "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." He spoke of the recent International Women's convention in London, which was attempting to solve the problem of how to prevent war. President McKay quoted from an address delivered to that body by the Rt. Rev., the Lord Bishop of Oxford, "You must get the Gospel of Jesus Christ in their hearts before you can stop war." President McKay said people must be converted as Zacchæus was. He recounted some of his experiences in Armenia and told of the progress the missionaries are making in Germany.

The conference adjourned by the congregation's singing, "Parting Hymn." Brother George Herterich pronounced the benediction.

O. David Merrill, Conference Clerk.

FROM THE MISSION FIELD.

Release and Departure.—The following missionary, honorably released from his labors in the British mission, sailed for his home, the 23rd inst., per s.s. *Montcalm*:

Percy Whetton, the Nottingham and the Leeds conference.

Appointments of Traveling Elders.—Elder John Walsh has been appointed as a special missionary to visit the conferences of the British mission.

Elder Ernest K. Freckleton has been appointed president of the Liverpool conference to succeed President Walsh.

Branches Reorganized.—The Liverpool branch was reorganized the 11th inst. Elder G. Martin Hopfenbeck was sustained as branch president to succeed Elder Ernest K. Freckleton who has been appointed president of the Liverpool conference. Brothers George Easter and Joseph Falconer were sustained as first and second counselor, respectively, to Elder Hopfenbeck.

Sunday, the 18th inst., the presidency of the North London branch was reorganized. President Karl P. Weiler was honorably released; Elder Emerson C. Willey was sustained to succeed Elder Weiler, with Elder A. Lewis Elggren as first counselor and Brother Edward Downs as clerk.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, Saturday, the 17th inst., per s.s. *Montcalm*, and have been assigned as follows:

For the British mission—

Don J. Thurgood, Provo, Utah, to the Leeds conference.

For the Netherlands mission—

Joseph Weston, Ogden, Utah.

For the French mission—

Alexandre Lambert, Hooper, Utah.

Josephine Lambert, Hooper, Utah.

Baptisms.—A baptismal service was held at Glasgow (Scottish conference) the 1st inst. Three candidates were baptized by President Robert Lee Kenner. They were confirmed by Elders John C. Bell, George S. Taylor and Wallace R. Budge.

Saturday, the 3rd inst., a baptismal service was held at Manchester. Three candidates were baptized by President Christopher C. Heaton and Elder Richard M. Burgoyne. They were confirmed by President Heaton and Elders Ronald D. McGregor and Russell C. Capener.

A baptismal service was conducted in the Latter-day Saints' chapel at Sheffield, the 3rd inst. Nine candidates were baptized by Elders Sterling C. Rigby, Scott S. McCune and Lyle A. Riggs. They were confirmed by President Fielding K. Smith and Elders Willard Boden, F. Peter Jones, G. Kimball Mellor, Lyle A. Riggs and Sterling C. Rigby.

Three candidates were baptized by Elder Kenneth F. Schade, Saturday, the 10th inst., at Leicester (Nottingham conference). They were confirmed by President Selvoy J. Boyer and Elders Budge C. Atkins and Carl E. Pettersson.

Branch Conferences.—The Aberdeen branch (Scottish conference) held its annual branch conference, the 4th inst. The Sunday-school session was conducted by Superintendent William L. Cooper, Sr. An appropriate program was rendered. The speakers of the evening meeting were President Robert Lee Kenner and Elders Wallace R. Budge, La Moin H. Wiser and Harvey H. Glade. Eighteen Saints and seventeen investigators were present.

A branch conference was held at Darlington (Newcastle conference) the 11th inst. The first session consisted of a Priesthood meeting, where reports of branch activities were given. Under

the direction of Superintendent Francis Sandford, the members of the Sunday-school presented an instructive program in commemoration of Mother's Day. The speakers in the evening session were President William M. Harris and Elders Junius S. Romney, W. Scott Day and Don Clyde.

The Gateshead branch (Newcastle conference) held its annual conference the 18th inst. The first session was a Priesthood meeting, where reports were given of the branch activities. The Sunday-school children, under the direction of Superintendent Fred D. Manghan, presented a creditable program. The speakers in the evening session were Elder Don Clyde and President William M. Harris. A trio was rendered by Sister Hannahbella Jackson and Brothers John Poulson and Christopher Busby.

Meetings of Traveling Elders.—A meeting of the traveling Elders of the Hull conference was held at Grimsby, the 29th ult. Means were discussed whereby the branches could be improved. The brethren were urged to work hard to maintain the spirit that was prevalent. President David D. Lamph of the Leeds conference delivered an address on "Time-wasting tendencies among the Elders." Two Elders were appointed to open the work at Scunthorpe.

The Elders of the Nottingham conference met in their monthly meeting, the 3rd inst. President Selvoy J. Boyer gave instructions on "Social chats" and on the work of the tracting societies. Elder Rudger C. Atkin gave a lecture on "Right thinking." All the Elders reported the branches to be in a flourishing condition.

Sunday, the 4th inst., the traveling Elders of the Birmingham conference met at Handsworth. President David O. McKay, Sister Emma Ray McKay, Elder George C. Midgley of the Sheffield conference and President Joseph E. Tillotson and all the traveling Elders of the Birmingham conference were in attendance. President McKay offered many needful and helpful instructions.

The Elders of the Newcastle conference met at Sunderland, the 2nd inst. Each Elder reported the condition of the branch in which he was laboring, the outlook for the future and his feelings toward his work. President William M. Harris presented various instructions which were given at the meeting of Conference Presidents. He urged the Elders to labor diligently to declare the message they have.

President David O. McKay met with the traveling Elders of the Free State and the Ulster conference in Dublin, Sunday, the 11th inst. He gave an inspiring address, in which he stressed the necessity of cleanliness, of setting a good example and of making fast offerings. Special problems pertaining to each conference were considered.

Socials.—The Relief Society of the Stroud branch (Bristol con-

ference) held a farewell social the 21st ult., in honor of Sister Elizabeth Smith and Sister Elizabeth Creed and family who are shortly emigrating to America. A pleasing program was rendered and a delicious luncheon was served. There were in attendance a large number of Saints and Elders Wendell R. Anderson and Reed M. Ogden.

A farewell social was held at Blackburn (Liverpool conference) the 26th ult., in honor of President John Walsh, who has been appointed to special missionary work in the British conferences. A pleasing program was rendered. As a token of love and appreciation, the members of the branch presented Elder Walsh with a set of cutlery.

The 3rd inst., the members of the South Shields branch (Newcastle conference) tendered a farewell social to Elder Wallace P. Galbraith who has been transferred to the London conference. An enjoyable evening was spent. Elder Galbraith was presented with a case of cutlery as a token of remembrance.

The annual spring holiday of the Aberdeen branch (Scottish conference) was held, the 5th inst. An interesting program of songs and recitations was given by the Saints and the investigators. An enjoyable afternoon was spent in games, racing and dancing, after which the Relief Society sisters served a lunch. There were nineteen Saints and forty-four investigators present.

DEATH.

WILMAN.—Sister Emily Ridge Wilman died at her home in Halifax (Leeds conference) after a prolonged illness, May 2nd. Deceased was born September 13, 1869, at Leeds, and was baptized and confirmed March 25, 1916, by Elder V. O. Hewlett. Sister Wilman was always an active Church worker.

BLAND.—Brother Walter Bland died May 7th at his home in Halifax. Deceased was born at Halifax, September 25, 1862, and was baptized and confirmed January 5, 1901, by Elder J. R. Smith. Funeral services were held at the home, presided over by President David D. Lamph and conducted by Elder Frederick G. Stoddard.

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